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appeal to and be in essential harmony with the ordinary religious consciousness. The popular religious consciousness has never accepted Professor Jones's notion of a deity who includes in himself good and bad men alike, to say nothing of devils and animals ("the name 'God' which is just our name for what we deem to be in itself all in all"), or his theory that what appears to be evil in the universe is really good. Professor Jones's argument ends in an explosion of wrath against his opponents, coupled with sundry imputations upon their personal character which remind us of controversial methods now almost abandoned by the professional theologians. "It is the ignorant and the capricious spirit that finds the universe unsatisfactory" (p. 273). Such men as Eduard von Hartmann may be capricious, but are they exactly ignorant? "In recent days, by the same confusion, philosophy, or rather ordinary opinion pretending to philosophize, has in like manner been depriving God of His beneficence and power, stultifying the very name in the process" (p. 276). Professor Jones is far too angry to notice that some at least of those who question, in the popular sense, the omnipotence of God, do so just because they want to maintain his beneficence. His argument is finally clinched by the suggestion that "the critics of idealism . . . employ the categories of natural upon spiritual things. Do the windows of their souls stand in need of being cleaned?" (p. 289).

I have read this brilliant book with sincere admiration, and with a larger measure of fundamental agreement than Professor Jones himself would perhaps admit to be possible between one who does and one who does not subscribe to all the shibboleths of "Absolute Idealism." But I am compelled to say that I have occasionally wished that I could discover in it a little less heat, and a little more light.

Oxford.

H. RASHDALL.

THE HINDRANCES TO GOOD CITIZENSHIP. By James Bryce. New Haven: Yale University Press; London: Henry Frowde, 1909. Pp. 138.

The Dodge Lectures delivered at Yale by the British Ambassador to the United States form not only a useful manual of guidance for the citizen, but an acute criticism of democracy.

Coming from a man who has touched life at every point,—jurist, historian, professor, cabinet minister, diplomatist,—the observations contained in this little volume deserve careful attention. Though addressed to an American audience, Mr. Bryce draws his illustrations from the old world as well as the new, and his warnings are equally applicable to both.

We are reminded at the outset that from about 1830 to 1870 the general attitude of the best and strongest minds was extremely optimistic, and immense gains to human progress and human happiness were expected from the establishment of free institutions. These expectations have not been wholly disappointed; but much less has been achieved than was expected. The reason is not far to seek. "The theory of democracy assumes a far higher level of good sense, judgment, honest purpose, devotion to the public welfare than is needed in a despotic oligarchy." Democratic government has proved disappointing because the average citizen is not good enough for it. The moral is not that democratic institutions must be abandoned, but that the level of citizenship must be raised. Such adequate performance of civic duty is prevented, according to Mr. Bryce, mainly by indolence, self-interest, and party spirit.

The basic fault of democracy is summed up in the terrible dictum, 'What is everybody's business is nobody's business.' This natural lethargy is encouraged by the size of modern States, which diminishes the feeling of responsibility in the individual for the fortunes of the community. Thus in one State men will be risking their lives to obtain the franchise, while in a neighboring country laws may be needed to compel voters to go to the poll.

The second great impediment to the full success of democracy is self-interest, a greater danger than indifference, as it implies an interest in public affairs for the wrong reasons. How to divert taxation from oneself and one's class, how to manipulate the tariff, how to secure expenditure of public money on local works, how to secure government contracts,—these are among the unhealthy interests of the selfish and disloyal democrat. "Money is for popular governments the most constant source of danger; worse than ignorance, worse than apathy, worse than faction." It is not a mere coincidence that the best democracies of our time, Switzerland and the Orange Free State, were those where there were fewest rich men.

The third great danger is party spirit, the enemy of independent thought which is itself the salt of democracy. In political life nothing is more difficult for the party man than to oppose his party; but there is no more searching test of the worth of the citizen than his readiness to do so in case of need.

Mr. Bryce declares that of the three dangers, indolence, personal interest, and party spirit, the first is the most common, the second the most noxious, the third the most excusable. How are they to be overcome? Mechanical changes, such as proportional representation and the referendum, may be of assistance; but the central problem is ethical. Moral education combined with instruction in civic duty is an obvious beginning; but the task of the moral reformer is like that of the preacher of religion. He must appeal to the higher nature. "Every man," says Mr. Bryce in a fine passage, "can recall moments in his own life when the sky seemed to open above him and when his vision was so quickened that all things stood transfigured in a purer and brighter radiance, when duty and even toil done for the sake of duty, seemed beautiful and full of joy." With such spiritual resources we may draw nearer to, even if we can never reach, the ideal of good citizenship which beckons to us in this little volume.

G. P. GOOCH.

London.

SOURCE BOOK FOR SOCIAL ORIGINS. *Ethnological Materials, Psychological Standpoint, Classified and Annotated Bibliographies for the Interpretation of Savage Society.* By William I. Thomas. Chicago: University of Chicago Press; London: T. Fisher Unwin. Pp. xvi, 932.

This book is essentially a vast bibliography, classified, partially annotated and illustrated by selections from some of the works referred to. The classification proceeds upon two plans. The first is upon the basis of the questions treated, and includes seven parts: the geographic and economic environment; mental life and education; invention and technology; sex and marriage; art, ornament and decoration; magic, religion and myth; and, finally, social organization, morals, the State. Each of these parts contains from five to ten selections from different authors,